A Copy of the Mittimus and manner of Imprisonment of Mr. *Edmund Calamy*.

FOrasmuch as I have received a Certificate from and under the Hand and Seal of the right Reverend Father in God Gilbert *Lord Bishop of* London, *that Mr.* Edmund Calamy *late Curate of the Parish Church of St.* Mary Aldermanbury *in the said City of* London, *being (according as is provided and enacted by the late Act of Parliament made for the Uniformity of Publick Prayers, &c.) by reason of his Inconformity disabled to preach or read any Lecture or Sermon, in any Church or Chappell within his Majesties* Realm *of* England, *or Dominion of* Wales, *and town of* Barwick *upon* Tweed, *and continuing and remaining still so disabled, did since the Feast of St.* Bartholomew *last past, upon two several dayes, viz., on Tuesday the twenty sixth day of* August *last past, and upon Sunday the twenty eighth day of* December, 1662, *in the said Church of St.* Mary Aldermanbury *presume and take upon himself (without any lawfull approbation and licence thereunto) to preach or read two severall Sermons or Lectures publickly before the Congregation then and there in the said Church assembled, contrary to, and in contempt of Authority of the said Act of Parliament: These are therefore (as I am required by the said Act in his Majesties Name to will and command you to receive into your custody within the Gaol of* Newgate *the Body of the said* Edmund Calamy *brought unto you therewith, and him there detain for the offence aforesaid, for the Term of three Months from the day of the date hereof, without Bail or Maine prise, according to the tenor and effect of the Act of Parliament aforesaid. And this shall be your Warrant therein, dated this fifth day of* January. 1662.

Upon notice the 5 day of January *instant that a Warrant was issued against the said* Edmund Calamy *by his Lordship to apprehend him, the said* Edmund *at night personally appeared before his said Lordship, and desired his Lordship that he might have favour not to be committed till the next day, and promising (with other sufficient persons that he would the sixth of* January *about eleven of the clock peaceably render his Body to the Goale of* Newgate *upon sending a* Mittimus; *his Lordship took the word of himself and Sureties, and thereupon by Mr.* John Marshall, *one of the City Marshalls and sworn Constable, sending the said Mittimus at the time desired, he the said Mr.* Calamy *went with the said Marshall, and now is Prisoner in the Gaol of* Newgate.

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Eli trembling for fear of the Ark.

A SERMON

Preached at

St. *Mary Aldermanbury, Dec.* 28. 1662.

BY

EDMUND CALAMY, B.D.

Late Minister there.

Upon the preaching of which he was committed Prisoner to the Gaol of *Newgate Jan.* 6. 1662.

TOGETHER,

With the MITTIMUS and manner of his Imprisonment, annexed hereunto.

OXFORD,

Printed in the Year 1660

An Advertisement to the Reader.

WEe believe you have heard of the Imprisonment of Mr. Edmund Calamy; *as also of the matter of fact, viz. for* preaching; *being disinabled thereunto for his Non-conformity to the present state of affairs in the Church of* England. *Many (we have heard) do blame him for his imprudency, in acting against a known Law, but* Nemo omnibus horis sapit; *yet we are so bold as to say, he is the more excusable, forasmuch as it was in a time of need:* Do you not know what *David* did when he was an hungred, and those that were with him, Matth. 12. 3, 4, &c. *'Tis well known Mr.* Calamy *went to Church with no intention to preach, but to hear, but the* Minister *that was expected, failing, Mr.* Calamy *being present was intreated and incouraged by some eminent persons there to perform the work; who presently answered their desire, and it may be that Scripture was urgent,* 1 Cor. 9. 16, *&c. so that he preached not as* Curate, *or* Lecturer, *but onely occasionally, and that not in contempt of Authority. We suppose you are desirous to see the Sermon, we have therefore gratified your desire, and assure you that this is faithfully and exactly as he delivered it; read it therefore, 'tis* Verbum tempestivum. *Farewell.*

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1 SAM. 4. 3.

***And when he came, lo* Eli *ſate upon a ſeat by the way ſide, watching, for his heart trembled for the Ark of* God.**

THat you may the better underſtand this text, you muſt know, that what ever God threaten'd againſt old *Eli*, in the ſecond and third chapters, it was becauſe he did not reſtrain his two wicked ſons from their leud courſes, and is here executed in this fourth chapter; and therefore we read in the beginning of the chapter, that four thouſand of the children of Iſrael were ſlain by the *Philiſtines*; and the Elders of Iſrael met together to conſider what they might do to repair this great loſs; they confeſs that it was the Lord that had ſmitten them; *wherefore hath the Lord ſmitten us?* But they fooliſhly imagined that the way to repair the loſs, would be by fetching the Ark from *Shiloe*, and carrying it into the battel; whereupon they appointed *Hophni* and *Phineas* to take the Ark of the Cove-

nant, and carry it into the battel, thereby imagining, that the presence of the Ark would secure them from ruine: But herein they were miserably mistaken; for the reason why they were smitten, was not because the Ark was in the Camp, but because sin was in the Camp; for as *Augustine* observes, The Ark wherein the two Tables were, would not protect those that had broken the two Tables; the Ark of the Covenant would not preserve those that had broken their Covenant with God; therefore notwithstanding the presence of the Ark, there were thirty thousand of the children of Israel slain in the battel, and *Hophni* and *Phineas* that bore the Ark, were slain, and the Ark it self was taken prisoner.

But now let us consider what old *Eli* was doing all the while the battel was fighting: The good old man was 98. years old, he was not able to go to the battel; but he got upon a seat by the way side, near the battel where it was fought, and there he sits watching what wil become of the Ark: *And lo Eli sate upon a seat by the way-side, watching; for his heart trembled for the Ark of God:* For fear lest the Ark of God should be taken. He was not troubled what should become of his two sons, he was not troubled what should become of the people of Israel; but all his trouble was for the Ark of God; he sate by the way side watching, for his heart trembled for the Ark of God.

In the words we have three parts.

1. We have old *Eli*'s solicitousness concerning the Ark, *He sate watching, &c.*

2. His fearfulness; *Old Eli trembled for fear of the Ark.*

3. Old *Eli*'s preferring the safety of the Ark before the safety of his two sons, and before the safety of his wife and children: Old *Eli sate watching, for his heart trembled*

for the Ark of God. But you will say unto me, What was this Ark, this Ark of God? Why should old *Eli* tremble for fear of the Ark? Why, I will tell you; This Ark was the holiest of all the holy things of God; it was so holy, that it made every place holy where it came: *Solomon brought the daughter of Pharoah out of the City of David, unto the house that he had builded for her; for he said, My wife shall not dwell in the house of David King of Israel, because the places are holy whereunto the Ark of the Lord had come,* 2 *Chro.* 8. 11. This Ark was the dwelling place of God: Pray observe sirs, this will make way for an excellent discourse by and by. This Ark of God was the habitation of God, *Psal.* 99. 1. The Lord sitteth between the Cherubins; now the Cherubins were placed over the Ark; this Ark was the speaking place of God, it was the place where God met the people of Israel when he gave them answer concerning any doubt: They came to consult with God before the Ark, *Exod* 25. 21, 22. *Thou shalt put the Mercy-seat above the Ark, and there I will meet thee, and commune with thee from above the Mercy seat, from between the two cherubins which are upon the Ark for the testimony of all things which I will give thee in commandment unto the children of Israel.* This Ark for which old *Eli* was so solicitous, it was God's footstool, and all the people of Israel did worship at this footstool, fall down before this footstool, *Psal.* 99. 5 Let us come and fall down, and worship at his footstool, *h.e.* before the Ark; this Ark was the strength of Israel, so it is called *Psal.* 78 61. He delivered his strength into captivity; that is, the Ark; the Ark it was the glory of Israel, and it was the strength of Israel, nay, let me add, this Ark was the terror of the Enemies of God; therefore when the Ark came into the battel, the Philistines

were afraid, and said, What shall become of us? wo to us, for God is come down into the camp, 1 *Sam.* 4.9. For indeed this Ark was called Jehovah: When the Ark was to move, there was a cry, (*Num.* 35.) Arise O Lord, and let thine enemies be scattered. In a word, the Ark was a pledge and visible symbole of Gods gracious presence with his people; as long as the Ark was safe, they were safe; as long as the Ark was with them, Gods presence was with them, the token of Gods presence was with them; but when the Ark was taken away, that was a sign that God was gone; his protecting, preserving, comforting presence was gone; and therefore no wonder this good old man was so troubled for fear lest the Ark of God should be taken prisoner: I call him a good old man; but many learned men think old *Eli* was not a good man; indeed his fault was great in not punishing his two sons; but surely, surely he was a good man; and there are these two reasons to make it out that old *Eli* was a godly man: The one is this, That he took the punishment of his iniquity so patiently, when young *Samuel* had told him what the Lord had intended against him; It is of the Lord (saith he) let him do what seemeth him good. Secondly, He was a good man, as appeareth in the Text, his solicitousness what should become of the Ark, and the trembling of his soul lest the Ark of God should miscarry.

Now before I speak to the point of Doctrine, I must further tell you, that this Ark was a type of Jesus Christ; for as God spake by the Ark, and from the Ark, so God speaks to us by Christ. And then secondly the Ark was a type of the Church of Christ; for as the Ark was a preserver of the two Tables of the Law, so the Church of Christ is a preserver of the Scriptures. Thirdly, The

Ark

Ark was a type of the Ordinances of Christ; for as God did communicate himself to his people by the Ark, so God by his Ordinances doth communicate his counsels, his comforts and his graces unto his people. The Ordinances of God are *Oraculum*, the speaking-place of God, by which he conveys himself to his people.

The Text now being thus expounded, there are these two excellent conclusions to be learned from it.

First, When the Ark of God is in danger to be lost, the people of God have thoughtful heads, and trembling hearts.

Secondly, That a child of God is more troubled, and more solicitous what shall become of the Ark, than what shall become of his wife and children; or his estate; he lays more to heart the danger the Ark of God is in, than the danger his wife, children and estate is in.

First, When the Ark of God is in danger to be lost, the people of God have thoughtful heads, and trembling hearts.

But if I may put this doctrine into a gospel dresse, take the doctrine thus: That when the gospel is in danger of losing, when the Ministry is in danger of losing, when gospel ordinances are in danger of being lost, then the people of God have trembling hearts, and careful and solicitous heads. I do not say when the Ark is lost, for that was death to old *Eli*, he broke his neck, he was so troubled when the Ark was lost; it cost the life of old *Eli*'s daughter, *Phineas* wife; when the Ark was taken prisoner, she took no comfort in her child that was newly born, she regarded it not; they told her a man-child was born, that she had a son; but she regarded it not; for said she, The glory is gone, the glory is departed from Israel. Therefore I do not say, when the ark of God is lost, but

when

when it is in danger of losing; when the Gospel is in danger, and the Ordinances of God in danger of being lost, then the people of God have trembling hearts and careful heads.

Thus we read *Exod.* 33. 3, God threatens he would not go with the people of Israel; *I will not go with you, for you are a stiff-necked people*; and they were so troubled for the loss of Gods presence, that they put off their *ornaments*; *When the people heard this evil tydings, that they should lose the presence of God, they mourned, and no man put on his Ornaments.* You shall read that they were without the presence of God twenty years, 1 Sam. 7. 2. *And it came to pass, that while the Ark abode in Kiriah jearim, that it was long, for it was twenty years; and all the house of Israel lamented after the Lord*, that is, after the Ark, after the presence of God speaking from above the Ark. So you shall read of *Uriah*, *David* would fain have had him gone down to his wife, and make merry, but mark what *Uriah* answered, 2 *Sam.* 11. 11. *The Ark, and Israel and Judah abide in Tents, (mark it I pray) & my Lord knoweth the servants of the Lord are in the camp in the open field; & shall I go down to my house to eat and to drink, and to be merry, and to lye with my wife? as thou livest, and as thy soul liveth, I will not do this thing.* We read also of *Elias*, that he was very zealous for the Lord of Hosts, 1 *King.* 19 10. The children of Israel have forsaken their Covenant, they have thrown down thine altars, and slain thy Prophets, and I am very zealous.

Now all this proves, that when the ark of God is in danger, the people of God have very much trembled; and there are these reasons for it why the people of God are so much troubled when the ark of God is in danger.

First,

First, Becauſe of the love that they beat to the ark of God; as God loveth the gates of *Sion* more than all the dwellings of *Jacob*; ſo the people of God they love the Goſpel, they love the Ordinances, they love the Miniſtry and the faithful Miniſters of Jeſus Chriſt above all other things in the world; and therefore ſaith *David* (*Pſal.* 26. 8.) O Lord, I have loved the habitation of thy houſe, and the place where thine honor dwelleth; and in *Pſal.* 27. 4. One thing have I deſired of the Lord, that will I ſeek after, that I may dwell in the houſe of the Lord all the dayes of my life. Now you know love ſtirreth up affection. You have heard me tell the ſtory of *Cræſus* youngeſt ſon to *Cræſus*, who when he ſaw his father ready to be killed, though he never ſpake all his life time, yet the very love that he did bear to hs Father, burſt the ſtrings of his tongue, aud he cryed out, O kill not my father, kill not my Father: Such is the love that the Saints of God have to the ark of God, that it muſt break forth, and they cannot be ſilent, that they cannot but tremble for fear the ark ſhould miſcarry; For *Sions* ſake they cannot hold their peace, and for *Jeruſalems* ſake they cannot reſt, til the Lord make the righteouſneſs thereof to go forth as brightneſs, and the ſalvation thereof as a Lamp that burneth.

Secondly, The people of God cannot but be troubled when the ark is danger, becauſe of the intereſt that they have in the ark of God; Now you know intereſt ſtirreth up affection; when a mans own houſe is on fire, or when another mans houſe is on fire, as you have had a ſad and lamentable accident much to be laid to heart, that happened yeſterday morning, a very ſad accident, and ſuch as I ſuppoſe if the Miniſter that was appointed to preach, had been here, he would have ſtudyed to have affected

your hearts with that providence, and indeed it is not to be forgotten: *How* suddenly may we after we have been feasting, be burnt to ashes? Truly it was a very sad providence, and ought to be laid to heart. Now interest as I said, stirs up affection; how are they affected that have an interest in those that were burned! how are they afflicted with that sad providence! Why now the people of God have an interest in God; God is the Heaven of a child of God, God is the portion and inheritance of his people; and when he begins to forsake them, they cannot but grieve and be affected: and so the Ordinances of God they are the Jewels, the Treasures of a Christian, and he cannot but be troubled for fear of losing the Ordinances. Jesus Christ is the joy of a Christian, and when he is departing from them, they cannot go and be merry at such a time.

Thirdly, The people of God cannot but tremble when the ark of God is in danger, because of the mischiefs that are coming upon a Nation when the ark of God is lost; Wo be to that Nation when the ark of God is gone from it. The *Trojans* had the Image of *Pallas*, and they had a tradition, that as long as that Image was preserv'd among them, their City should never be conquered; and therefore they kept it in a Tower, and called it *Palladium*. And the *Romans* had a Buckler, and they called it *Anselam*, and they had a tradition, that as long as that Buckler was kept safe, *Rome* should never be taken; and they said that Buckler came down from Heaven. But sure I am, when God is present with a Nation to protect them, where the gospel is preserved in purity in a Nation, that Nation cannot but be safe; but when the ark of God is gone, when the gospel is gone, then the *Palladium*, then the *Anselam*,

then

then the ſafety of a Nation is gone. My beloved, had I the tongue of men or Angels, I was not able to expreſs the miſery of a Nation where the ark of God is gone; give me leave to ſet it forth briefly a little in a few particulars, which I ſhall but juſt name.

Firſt, When the ark of God is taken, then the ways of *Sion* mourn, and none come to her ſolemn aſſemblies; this was the complaint made in Lament. 1.4. *The wayes of Sion mourn, becauſe none come to her ſolemn Aſſemblies.* And is not this matter of ſadneſs?

Secondly, When the Ark of God is taken, the Miniſters of Chriſt are driven into corners; and that is matter of heart-trembling.

Thirdly, The ſouls of our wives and children are in danger to miſcarry, when the Ark of God is taken, and the Goſpel gone.

Fourthly, The enemies of God will then be ready to blaſpheme and ſay, Where is now your God? Where is now your Ark? Now the enemies of God triumph over the people of God, and as *David* ſaith, Pſal. 42 10. *As with a ſword in my bones mine Enemies reproach me daily, while they continually ſay unto me, where is now thy God?*

Fifthly, When the Ark of God is taken, Jeſus Chriſt is then trampled under feet, the Ordinances of God are ſhut of door; then Blaſphemy, Atheiſm, and all manner of wickedneſs comes in like an armed man.

Fourthly, Another reaſon why the people of God muſt needs tremble when the ark is in danger, is, becauſe of their acceſſarineſs in loſing of the Ark: And this was that which made old *Eli* ſo much tremble, becauſe he knew it was for his ſins that the Ark was taken Priſoner; and that God ſuffered it to be taken away, he

knew that his not punishing his two sons was one great cause of the great slaughter that the people of Israel met withall, and that made him to tremble. There is no person here in this Congregation this morning, but his heart will tell him, if ever the ark of God should be lost in this Nation, that he hath contributed something towards the loss of it: I say, there are none of us so holy, but our consciences must accuse us, that we have contributed something towards the loss of the ark, if it should be lost. And this Mr. *Bradford* that blessed *Martyr* acknowledged in his prayer, as you have it recorded in the Book of Martyrs. Lord (sayes he) it was my unthankfulness that brought in Queen *Maryes* dayes; it was my unfruitfulness that caused the untimely death of King *Edward* the 6th. And those Christians that were banished and fled in Qu. *Maryes* dayes, they professed wherever they came, that God for their unthankfulness had taken the gospel from them. We may all of us say, For my sins, and for thy sins the ark of God is in danger, and therefore we had need always to have trembling hearts & solicitous heads what will become of the ark of God. And so much for the explication of the Doctrine.

I come now to the application; and if it be the property of a true child of God to be so solicitous when the ark of God is in danger, and to have such a trembling heart for fear the ark should miscarry, then 'tis a certain sign there are but few that are children of God in truth. Oh where is the man or woman that is like old *Eli*, that sets trembling for fear of the ark? I suppose you all believe (and you have cause so do) that my coming hither this morning was not by way of design, but meerly by the providence of God; and therefore that which how I say,

ſay, was not premeditated for this aſſembly. It muſt not be denied but that the ark of God is in danger to be loſt, and that upon this double account.

Firſt, In reference to the many ſins that are in the Nation: Let me tell you, There is not one ſin for which God hath taken away the ark from any people, but that ſin may be found among us: Did the Church of *Epheſus* loſe the Candleſtick becauſe ſhe left her firſt love? and have not we done ſo? Did the Church of *Laodicea* loſe the Candleſtick? You know the goſpel is called the Candleſtick; and was not the goſpel removed from them becauſe of their lukewarmneſs? And are not we guilty of lukewarmneſs? Did the people of Iſrael here loſe the Ark becauſe they abhorred the offering of God? and do not we do ſo? are not the ſins of the people of Iſrael among us? Nay, are not the ſins of *Germany* and all other Nations among us? and can any man that is here before God this day, that conſiders the unthankfulneſs, the great prophaneneſs that there is in the Nation, but muſt conſeſs, Surely the ark is in danger, and God may juſtly take it away. I will not make a catalogue of our ſins, for that is not my purpoſe; I might tell you of our Common-wealth ſins, drunkenneſs, uncleanneſs, bribery and oppreſſion; I might tell of our Sanctuary ſins, the prophaneing of Sabbaths, and ſo of all our other ſins, of unthankfulneſs, unfruitfulneſs; you of this place, ſirs, God may well take the ark from you; and indeed, it was the great reſpect I had to you of this Pariſh, whom I ſhall ever owu, and praiſe God for, as long as I have breath in me; it was my reſpect I bear to you, would not let me ſend you home this morning without a Sermon. Is there any of you of this Pariſh or Congregation, that can ſay, God

may not justly unchurch you, and take away his Gospel from you? You have had it now in three famous successions, Dr. *Taylor*, Dr. *Stoughton*, and my pains in three or four and twenty years among you: Do not your consciences tell you now, that God may justly unchurch you, and take away the power of the Ministry? for I count that an unchurching, when we want the power of the Ministry, a soul-searching Ministry, when we want a faithful Minister to go before us; and that's one reason why we may safely say the Ark of God is in great danger of being lost.

Secondly, I have another that I may without prejudice say, and that is the abundance of Popish Priests and Jesuits that are in the midst of us, the growing and encreasing of Popery, and that proneness that is in people to run headlong back again to the Garlick and Onions of *Egypt*: This argument is sufficient to make us all believe the ark of God is in danger. Nay, shall I add, The discontentments and divisions that are in the Nation? and Christ himself hath said, *That a Nation divided against it self cannot stand.* But I leave these things to your consideration. I believe now there is not one that hears me this morning, but will confess the Ark of God is in danger of being lost. But now where are our old *Elies*? Where are such as *Phineas* wife, such women as she, that would not be comforted? Where are our *Moseses*, our *Urijah's*, our *Elias's*? where are those that lay to heart the danger of the Ark of God? My brethren, you complain of taxes, of the decay of trade, you complain of this and that civil burthen; But where is the man, where is the man that complains & bemoans the danger that the Ark of God is in? Most of you are of *Gallio's* temper, of whom it is said, *Act.* 8 that he cared for none of those things; had it been for civil matters, he would

have

have hearkened; but when it came to matters of Religion, *Gallio* cared not for it, nor regarded it not. My brethren, every man is troubled about *meum* and *tuum*, about his civil concernments, and very solicitous what shall become of him; but who lays to heart, who regards what shall become of the Ark of God? there is a strange kind of indifferency and lukewarmness upon peoples spirits, insomuch that most people so they might have their trading and their civil burthens removed, they care not what becomes of the Ark; there is a Text I would have you turn to, though I cannot spend time in opening it, because I shall be prevented; it is in Hos. 7 9. *Strangers have devoured his strength, and he knew it not; yea, grey hairs are here and there upon him, and he knows it not.* Shall I say, grey hairs are upon the Gospel? I come not here to propheſie this morning; I do not say the Gospel is a dying, I say not so; but I say it hath grey hairs; for we have had the Gospel above a hundred years now in *England* (pray mark) and therefore it is in its old age; and I dare challenge any Scholar to shew me any Nation that ever enjoyed the gospel a hundred years together, except this Nation of *England*; and we have enjoyed the gospel above an hundred years: Therefore I may truly say it hath grey hairs after an hundred years; that is, no wonder grey hairs are here and there; yet no man knows it, no man regards it, and no man lays it to heart. Shall I spend a little time to shew you what a sin this is, not to be affected with the danger the Ark of God is in? Consider it in these two particulars briefly.

First, 'Tis a sign you love not the gospel, if you have no love to the Ark; for had you any love to it, you would be troubled more for the danger the Ark is in, then for any outward danger what ever. I have

I have read a remarkable ſtory among the Romans, that when any man was accuſed for his life, all his friends and relations put on mourning garments; and when he went to anſwer for his life, all his Kindred and Relations followed him in mourning before the King, therein ſhewing the love they bore to his perſon in danger. And beloved, did you love the Miniſtry of the Goſpel, did you love the Ordinances of Chriſt, you would all put on mourning garments when they are in danger; and becauſe you do not, it is a ſign you have no love to the goſpel. And then again

Secondly, Tis a ſign you have no intereſt in the goſpel; for intereſt will ſtir up affection; 'tis a ſign ſirs, you are not concerned in the goſpel; for if it were your concernment, you would be affected with it; for I ſaid but even now, it is impoſſible that thoſe that are concerned in the late lamentable fire, (the like hath not happened in *London* ſince the Gun-powder got fire near the Tower, when ſo many houſes were blown up by the powder; that was a ſad, lamentable time indeed; but ſince that) the like hath not been ſeen in *London*; and it is impoſſible but that thoſe that had intereſt in it, ſhould be affected with it: You have no intereſt in God, if you are not troubled at the loſs of his preſence; you have no intereſt in Chriſt, and in the Miniſters of Chriſt, if your hearts tremble not, nor fear at the loſs of them. Nay, let me ſay,

Thirdly, There is a curſe of God pronounced againſt all thoſe that lay not to heart the afflictions of *Joſeph*; give me leave to read to you *Amos* 6,6. Wo to them that are at eaſe in *Zion*, that truſt in the Mountain of *Samaria*, that put far from them the evil day, that lie upon beds of ivory, that eat the Lambs out of the flock, and dance

to the ſound of the Viol, that drink wine in bowles, but are not grieved for the afflictions of *Joſeph*. Oh wo, wo to you that make merry, and never conſider the danger the ark of God is in.

Uſe 2. The ſecond Uſe is, To beſeech you all; being this day unexpected, it is poſſible my coming may do much good, it may prove a good providence: Let me beſeech you then, that you would declare that you are the people of God in deed and in truth, in following the example of old *Eli*: Five things I would perſwade you to:

Firſt, That you would believe that the Goſpel is not entailed upon *England*; *England* hath no Letters Patents for the goſpel; the goſpel is not perpetual and immovable; God took away the ark, and forſook *Shiloh*; God took away the ark not onely from the children of Iſrael, but took away the Temple, unchurched the Jews, unchurched the ſeven Churches of *Aſia*; and we know not how ſoon he may unchurch us: I do not know any warrant we have to aſſure our ſelves that we ſhall enjoy the goſpel another hundred years. I ſuppoſe many here know that I have often told you, God knows how to remove his Candleſtick, yet not to deſtroy it; God will never deſtroy his Candleſtick, his Church; but God often removes his Church from one Nation to another; he hath removed his Church out of the Eaſt (for *Greece* was once the moſt famous Church in the world) this place now the Church is gone from; God knows how to remove his Candleſtick, though he never breaks and deſtroys it.

Secondly, I would likewiſe perſwade you to this, That *Englands* ark is in danger of being loſt, were it onely for the ſins and prodigious iniquities that we are guilty of.

Oh.

Oh the strange and unheard of ingratitude that is in the Land! but I will say no more of that, because I will speak nothing but what becomes a sober and peaceable Minister; yet I would have you be perswaded of the great danger the Ark of God is in.

Thirdly, Oh that I could raise you up to old *Eli*'s posture! Remember the Text, *He sate watching, and his heart trembled for fear of the Ark*; and to move you to this, consider what a sad condition we should be in, should the Ark be lost: Alas! what good would your Estates do you, if the Ark of God be taken away? How can you look upon your wives and children with comfort, if the Ark of God be gone? Wherein doth Englands glory go beyond other Nations? other Nations are more wealthy then England; the Turk hath more wealth than any Protestant King; the Heathen Nations have more of the glory of the world then any Christian King hath, more outward pomp, and rich apparel; What then is the glory of England, but the Gospel? And if the gospel be gone, our glory is gone, and all our comforts are gone. Remember *Phineas* Wife; they came and told her she had born a son, but it was no great comfort to her, she regarded it not, she hearkened not unto them, but called his name *Ichabod*; why so? *for the glory is departed from Israel*. Oh! when the glory is gone, who would desire to live? I am loth to tell you the story that I have heard of from unquestionable Authors, of *Chrysostome*; he was but one man, who yet when to leave *Constantinople*, when he was put out of his place, and banished, the people of *Constantinople* were so affected with *Chrysostome*, that they all went to the Emperor, and petitioned for their Minister, saying, They could as soon miss the Sun out of the Firmament, as

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miss *Chrysostom*. But I will not enlarge upon these things.

Wo, wo, the sad, lamentable, and woful condition that we shall be in, if the ark of God be taken; and therefore we had need sit trembling for fear of the ark.

Fourthly, Another thing that I would perswade you to, is this, Not to mourn immoderately neither: I would willingly speak some comfort to you, God onely knows when I shal speak again; and therefore before I leave you, I would not send you home comfortless: Mourn not therefore as without hope; for *I* have four arguments to perswade me, that the ark of God wil not be lost, though it be in danger of being lost.

Arg. 1. The first encouraging argument is this, Because God hath done great things already for this Nation, and I argue like *Manoa*'s wife; Surely (saith she to her Husband) if God would have destroyed us, he would not have done so much for us; but God hath done so much for us, that surely he will not now forsake us; and that may be some ground of hope, that though our hearts do tremble, yet let them not sink within us.

Secondly, Another encouragement of hope is from the abundance of praying people in the Nation: There are many that pray to God night and day, that the ark of God may not be lost; and let me assure you one thing this morning, God never did destroy a praying and reforming people; when God intends to destroy a Nation, to take away its ark, he takes away the spirit of prayer from that people, where God continues a spirit of prayer, there God will be present, and there God wil continue his ark; you all know if there had been but ten good men in five Cities, God had spared the five Cities for the ten many sakes. Now through mercy there are many hundreds that fear God in this Nation,

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and that do not give God rest night nor day, but cry to God for mercy on the Nation; and who knows but for their sakes God may continue the Gospel to us?

Thirdly, Another ground of comfort is this, and I am much affected with it, God hath dealt with *England* not by way of Rule, but by way of Prerogative: For beloved, we have had Church and Sermon-sins in the midst of us all along Queen *Elizabeths* dayes, King *James*, and King *Charles* the first his dayes; we have also been an unthankful Nation, and our Ministers have threatned ruine and destruction upon us from year to year; but God hath hitherto saved *England* by way of Prerogative, though we have those sins among us for which he destroyed other Nations; yet God hath spared us, because he will spare us, according to that Text, *I will be gracious to whom I will be gracious.* God is not tyed to his own [illegible], God may make an exemption; and who knows whether God may not make England an exemption from his common Rule?

Fourthly, Another ground of comfort is this, God is now a pouring out his Viols upon Antichrist, and all those Wars that are in Christendom, shall end in the ruine of Antichrist: Observe this, and carry it home with you. I say, God is pouring out his Vials upon the Throne of the Beast, and all those Wars that are in Christendom, shall end in the ruine and destruction of Antichrist, both Eastern and Western Antichrist; and though some drops of these Vials may drop upon the Reformed Churches, and they may smart for a while, God may severely punish them; yet it is but for a little while, but the Vials shall all be poured upon Antichrist, there shall it rest, there shall it center; indeed the Lord may chastise his people, and scourge all the Reformed Churches before the Vials be all

all poured out; I say, God may scourge all the Reformed Churches, and a sound of persecution may go through them all, which are called drops of these Vials; but the Vials are intended for Antichrist, and shall all end in the ruine of Antichrist, and in the fall of Babylon, which is ground of great consolation to the people of God; and whatsoever becomes of us, yet our children, and our childrens children shall see the issue of these Vials poured out at last upon the Whore of Babylon, to the ruine of Antichrist and all his adherents.

Fifthly and lastly, to draw to a conclusion; I am to exhort you all to contribute your utmost endeavours to keep the ark of God from being lost. Now here I should shew you what the Magistrates must do to keep the ark from being carryed into captivity, and what the Ministers must do, and what the people should do.

First, What the Magistrates are to do; and not being to speak to them, I shall speak little of them. The Magistrates are to use their Authority for the setling of the Ark; for the Ark of the Covenant will be like *Noahs* Ark, alwayes floating upon the top of the waters, till the Magistrates that are set over it, will endeavour to settle it. Thus we read of *David*, 2 *Sam.* 6. *David* and all his men were gathered together, thirty thousand men, all his noble men went in great pomp to the fetching home of the ark; you may read the chapter at your leisure. And in 2 *Chron.* 5. 2. there you find *Solomon* and all his Nobles with a great deal of pomp fetching home the ark. Oh how should this encourage our Nobles and our Magistrates, that they might be solicitous in setling the ark of God. Give me leave to say thus much to Magistrates, You must not do as the *Philistins* did, they had the ark, bu

what did they do with it? why they ſet it up in the houſe of *Dagon*; but *Dagon* and the ark will never agree; always when *Dagon* and the falſe Religion goes in at one door, the ark and the true Religion goes out at the other door: We muſt nor therefore put the ark and *Dagon* together.

Secondly, What muſt the Miniſters do to keep the ark from being loſt? Why the Miniſters that bear the ark muſt be holy, the ark will never proſper upon the ſhoulders of *Hophni* and *Phineas*; carry that home with you: it is not your wicked Miniſters that can ſettle the ark; it is not your prophane, drunken Miniſters; no, it muſt be the godly, ſober, pious and religious Miniſters. How holy ought they to be that draw near to the God of holineſs? So much for the duty of Miniſters.

Thirdly, What muſt the people of God do? why there are four things that I will commend to you, and I will commend you to God. Firſt, Do not idolize the ark. Secondly, Do not undervalue the ark. Thirdly, Do not pry into the ark. Fourthly, Do not meddle with the ark unleſs you have a call. Fifthly, keep the Covenant of the ark. Briefly of theſe, and I have done.

Firſt; do not idolize the ark; that was the ſin of the people in the Text, they thought the very preſence of the ark would have ſecured them; and therefore they carryed the ark into the camp; though they did not repent and reform, yet they thought if the ark were in the camp, they were ſecure; and thus many think, if they can get a good Miniſter, certainly God will bleſs them, though they themſelves be never ſo wicked. This is to idolize the ark; there is nothing that will ſecure a Nation, but repentance and reformation; 'tis not the having the goſpel, but the living anſwerable to the goſpel, that will ſecure the goſpel. Take heed therefore of idoliziog the ark.

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Secondly, We must not undervalue the ark; this was *Michal* her sin; *David* danced before the ark, and *Michal* mocked him; but said *David*, it is before the Lord, if this be to be vile, I will be more vile still. There are some men begin to say, What need we have any preaching, will not reading of prayers serve the turn? What need we preach, say others, what need is there of so much preaching? will not once a day serve? What needs all this? Oh! but sirs, this is to undervalue the ark; and the faithful Ministers of Christ must say, if this be to be vile to preach twice a day, to fast, and pray for the safety of a Nation, we will be more vile still.

Thirdly, We must not pry into the ark; this was the sin of the *Bethshemites*, God destroyed 50000. of them for looking into the ark: You must not be curious in prying into what God hath not revealed: There are great thoughts of heart when God intends to deliver his people; give me leave to speak plainly to you: There are many that talk of 1666. they think the year of deliverance shal be that year when Antichrist shall be destroyed; and there is a Book printed to prove that Antichrist shall be destroyed in 1666. and there are strong impressions upon the hearts of many learned men as to the year 1666. some go to the year 1669. for the ruine of Antichrist; some pitch upon a time that's nearer, which I am loth to name to you: But truly my Brethren, if you would have my judgement (and I am glad of this opportunity to tell you so this morning) this is to pry too much into the ark: Remember that text, and live by it, *tis not for you to know the times & seasons*, you must not say, *such & such a year*; for when that year is come, you find you are deceiv'd, 'tis the way to make you *atheists*, to believe nothing: Certainly those *Ministers* do no good to the Church, that prescribe *times*

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and ſeaſons; for when thoſe ſeaſons are come, and we find our ſelves diſappointed, after that we will believe the Miniſter no more. Give me leave to tell you a ſtory, in the year one thouſand, (which I have from ancient Authors) wherein it was believed throughout all the Chriſtian world, that the day of Judgement ſhould begin, and great humiliations and repentance was in all Chriſtian Churches; but when they ſaw the year end, and the day of Judgement happened not, they all fell to their old profeſſions, and afterward would believe nothing. 'Tis more dangerous then you imagine, for men to pitch on times and ſeaſons. Gods time is the beſt time, and he that believeth, maketh not haſt: We muſt not pry too much into the Ark, leſt the puniſhment of the *Bethſhemites* be our portion.

Fourthly, You muſt not meddle with the Ark, unleſs called to it; this was the ſin of *Uzzah*, he touched the Ark (you know the ſtory) the Ark was in danger of falling; he (good man) meaning no hurt, to keep up the Ark, to touch the Ark, but it neither did him good or the Ark, for he was deſtroyed himſelf, making a breach, and hindering the carrying home of the Ark. We have had great diſorder heretofore, and God is now puniſhing us for that diſorder: There was abundance of well-meaning men that uſurped the Miniſterial Office; and (forſooth) they were afraid the Ark was falling, and they laid to their ſhoulders; but their touching the Ark, undid the Ark, and themſelves too, and brought a ſcandal on the Goſpel. If you would have the Goſpel ſettled remember, *They that are Conſecrated muſt touch the Ark.*

Fifthly and Laſtly, if ever you will preſerve the Ark, keep the Laws that the Ark preſerves; for in the Ark were

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the first and second Table of the Law; now these two Tables, the first and second Table of the Law you must keep; keep the Law, and God will keep the Ark; but if you break the Law, you forfeit the Ark. The Ark is called the *Ark of the Covenant*; keep the Covenant with God, and God will preserve your ark; but if you break your Covenant made with God in your Baptism, and the Covenant renewed at the Sacrament; if you break this Covenant, God will break the ark and you.

And thus (beloved) I have adventured out of that great affection I bear to you, to give you this morning this discourse. The Lord give a blessing to what hath been spoken.

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